

(S, TA. [For *بِذْنِيهِ*, Golius appears to have read *بِذْنِيهِ*].)

4. *اعجله*, (S, Mgh, Mṣb, TA,) inf. n. *أَعْجَلُ*; (TA;) and *تعجيله*, inf. n. *تَعْجِيلٌ*; (S, O, TA;) and *تعجله*; (S;) and *استعجله*; (K, TA;) *He incited, excited, urged, instigated, induced, or made, him to haste, hasten, make haste, speed, or be quick*; (S, Mgh, Mṣb, K, TA;) and *commanded, or bade, him, to haste, &c.* (K.) One says, *أَعْجَلَنِي فَعَجَلْتُ لَهُ* [He incited me, &c., to haste, &c., and I hastened, &c., to him]. (O, TA.) And it is said in the *Qur* [xiii. 7], *وَيَسْتَعْجِلُونَكَ* [And they incite thee to haste with that which is evil before that which is good]: and [in xxii. 46 and xxix. 53], *وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ* [And they incite thee to haste with the punishment]: (TA:) and *استعجل بنفسه* signifies *He hastened himself*. (MA.) — *اعجله* signifies also [He incited him to haste, &c., by going before him: and hence it is expl. as meaning also] *سبقه* [i. e. he preceded him, or it; he had, got, or took, precedence of him, or it; he was, or became, beforehand with him, or it; or he anticipated him, or it]; as also *عجله*; and *استعجله*: (K:) or *استعجلته* signifies *I went before him, or preceded him*, (S, O, TA,) and so incited him to haste: (TA:) and *أعجلتم أمر ربكم*, in the *Qur* [vii. 149], means *أسبقتم* [i. e. Have ye anticipated the command of your Lord?]: (S, O:) or *have ye left [the fulfilment of] the command of your Lord incomplete?* (Ksh, Bd;) *عجل* being made to imply, (Ksh,) or as though it were made to imply, (Bd,) the meaning of *سبق*, wherefore it is made trans. like this latter verb; (Ksh, Bd;) the phrase meaning *أعجلتم أمر ربكم*, in the *Qur* [xx. 85, lit. *And what caused thee to hasten from thy party?*], means [virtually] *كيف أسبقتم* [i. e. how is it that thou camest before thy party?]. (O.) — One says also, *اعجل الشيء عن وقته* [He did the thing hastily, or hurriedly, before its time]. (O and K in art. *غرض*.) And *اعجله عن إدراكه* [He made it, or did it, hastily, or hurriedly, or he hurried it, before, or so as to prevent, its becoming mature]. (S and K* in art. *فطر*.) And *أعجلته عن استئلال سيفه* i. e. *عجلته* [I was quick, or beforehand, with him, and] I hurried him, so that he could not draw his sword: whence the saying, *رأى صيدا فركب فرسه وأعجل* [He saw an animal of the chase, and he mounted his horse, or mare, and was incited by haste so as to be prevented from taking his dart or his whip]: and the saying, *هلاك المال أعجله عن أدائها*, meaning *منعه* [i. e. The perishing of the cattle, or property, prevented, or precluded, him from paying it], namely, the *زكاة* [or poor-rate]; which is an instance of the extension of the signification. (Mgh.) — *أعجلت* said of the pregnant, (O,) or of a she-camel, (K,) [as though for *ولدها*], *أعجلت*, [She brought forth,

(O,) or *cast*, (K,) *her offspring before its maturity*. (O, K.) — And *اعجل* said of palm-trees, (نخل,) *They had ripe fruit before its full time*. (Mgh.) — And, said of a camel, *He leaped [up] when the rider had mounted him and had not yet become firmly seated upon him*. (TA.) [See *مُعْجِلٌ*.]

5, as intrans.: see 1, first sentence. — Hence, *تَعَجَّلَ الْحَرُّ* *The heat came speedily, or quickly*. (Mgh.) And *تَعَجَّلَ الثَّمَنُ* [The price was, or became, given in ready money, or promptly, or quickly, or in advance]. (Mṣb in art. *نض*.) — And *تَعَجَّلَ الشَّيْءُ* *The thing came before its time*. (W p. 83.) = *تَعَجَّلَ مِنَ الْكِرَاءِ كَذَا* (S, Mgh, O) *He took, or received, in ready money, or promptly, or quickly, [or in advance], of the hire, such a sum*. (Mgh.) And *تَعَجَّلَ الْمَالُ* *He took, or received, promptly, or quickly, [or in advance], the property*. (Mṣb.) — *تَعَجَّلْتُ الشَّيْءَ* *I constrained myself to do the thing in haste*. (Ḥam p. 28.) — And *تَعَجَّلْتُ خَرَجَهُ* *I constrained him to hasten [the payment of] his [tax called] خراج*. (TA.) — See also 4, first sentence. — And see 2, near the end.

10, as intrans.: see 1, first sentence. = *اسْتَعْجَلْتَهُ* *I desired, or required, or demanded, his hastening, or speeding, or being quick*. (S, O.) And *استعجل الشيء* *He desired, or required, or demanded, the thing's being speedy, or quick, not waiting patiently until its time, or full time*. (Ḥam p. 665.) See also 4, in six places.

عجل: see *عجالة*.

عجل *A calf the young one of the بقرة*, (Aboo-Kheyreh, S, Mgh, O, Mṣb, K,) [both domestic and wild, which latter is a bovine antelope,] *from the time when his mother brings him forth* (Aboo-Kheyreh, Mgh, TA) *until a month old*; (Aboo-Kheyreh, Mgh, Mṣb, TA;) after which [accord. to some] he is called *برغز*, when about two months old; and then he is called *قرقد*: (Aboo-Kheyreh, TA:) or he is thus called while in the first year, then *تبيع*, (S and Sgh and K in art. *سلخ*), or, correctly, accord. to IB, he is called while in the first year *عجل* and *تبيع*, (TA in that art.) then *سابع*, then *ثني*, then *رباع*, then *سدیس*, then *سابع* and so on: (S and Sgh and K ibid.:) the fem. is with *ة*: (Abu-l-Jarrāh, S, O, Mṣb:) pl. of the masc. *عجالة* (Mgh, Mṣb) and *عجول* (Mṣb, TA) and, of pauc., *أعجالة* and *أعجال*; (IB, TA;) [and of the fem. *عجل*]; but as to *عجال* as a pl., [Mṣr says,] I have not heard it: (Mgh:) and *عجول* signifies the same as *عجل*; (S, Mgh, O, K;) fem. with *ة*; (TA;) and pl. *عجاجيل*. (S, Mgh, O, K.)

عجل and *عجالة*, both inf. ns. of *عجل* [q. v.], (Mgh, Mṣb,) are *Syn. with سرعة*; (K;) *contr. of بط*: (S, O:) the latter is expl. by Th as signifying the *seeking, and pursuing, or endeavouring after, a thing before its proper time, or season*;

and as proceeding from the desire of the soul; wherefore it is generally discommended in the *Kur-an*, so that it is said to be from the Devil. (TA.) It is said in the *Kur* [xxi. 38], *خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ*, meaning, it is said, *Man is composed of haste*; (O;) so says Fr, and in like manner says Abou-Is-hāq; (T, TA;) to denote the excess of this attribute in him: (T, O, TA:) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, *haste is created from man*; (Mṣb, TA;) but IJ disapproves this explanation, and also another which will be mentioned in what follows. (TA.) = *عجل* signifies also *Food that is hastily prepared, and brought, before the [meal called] غداء has become matured*. (TA.) [See also *عجال*.] = Also *Clay, or earth*; *syn. طين*: (IAḥr, O, K:) or *black mud, or black fetid mud*; *syn. حمأة*: and *عجالة* has both of these meanings, i. e. *طين* and *حمأة*: (O, K:) the former of these two significations of *عجل* is said by AO to be of the dial. of Ḥimyer; and IAḥr says that it is what is meant in the phrase in the *Kur* [xxi. 38] cited above; but Ibn-Arafch disapproves this; (O, TA;) and so does Az; and Er-Rāghib says that some expl. it as meaning in this instance *stinking black mud*, but that their saying is nought. (TA.) = See also *عجالة*, in four places.

عجل: see the next paragraph, in two places.

عجل (S, O, Mṣb, K) and *عاجل* (Mṣb, K) and *عجل* (S, O, K) and *عجول* (S, O) and *عجیل* (K) and *عجلان* (S, Mgh, O, Mṣb, K) *Hasting, hastening, making haste, or speeding*; [thus more properly the first and second, and often the last; the rest generally signifying] *hasty, speedy, quick, or expeditious*: (S, Mgh, O, Mṣb, K:) pls., (K, TA,) all of *عجلان*, (TA,) *عجالی* and *عجالی* and *عجال*; (K, TA;) the first and last of which pls., as pls. of *عجلی* [fem. of *عجلان*], are applied to women (S, O, TA) also: (TA:) *عجل* has no broken pl., nor has *عجل*: (Sb, TA:) ISk says that, for the dim. of *عجل*, they use *عجیلان*, as formed from *عجلان*; though they also form it regularly, saying *عجیل*; but the former is the better. (O, TA.)

عجالة: see *عجالة*.

عجالة fem. of *عجل* [q. v.]. (Abu-l-Jarrāh, S, O, Mṣb.) = Also *A water-skin, or skin for water and for milk*; *syn. سقاء*: (S, O, K:) pl. *عجال* and *عجال*. (S, O.) — And *A [water-wheel such as is called] دولاب*: (IAḥr, O, K:) [see also *عجالة*:] pls. as above. (K.) = And *A species of plant, (S, O, K, TA,) which extends along the ground, (TA,) also called وشیح* [q. v.]: (O, TA:) AHn says of the *وشیح*, on the authority of Abou-Ziyād, *it grows, at first, from one root, then branches forth upon the surface of the earth, in innumerable branches, every branch having a knot, or joint, (كعب) from which knot, or joint, grow other branches; it cleaves to the ground, not rising high; its leaves are like*